

SOME USEFUL  
SAVINGS,

C. 6. 59

Collected by a

Lover of *Virtue* and *Goodness*

In Whomsoever.

Recommended to the Perusal of Per-  
sons of all *PERSUASIONS*, and their  
*POSTERITY*.

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*Thou shalt teach them your Children, speaking  
of them when thou sittest in thine House,  
and when thou Walkest by the Way, and  
when thou liest Down, and when thou risest  
Up. Deut. 11. 19.*

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The Third Edition, with some Addition.

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*He that is Instructed unto the Kingdom of Heaven,  
bringeth out of his Treasure things NEW and  
OLD.*

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## The PREFACE.

**T**He first Edition was chiefly intended for Young People, and *This* being not only for *such*, but also for those of *Riper years*; most of the Verses are left out, and many other Sentences put in; which probably, to some *Hungry Souls*, who are waiting for the *Crumbs* that fall from their *LORDS* Table, may be of some Service and Refreshment. For it's the *Poor* and *Hungry* that are to be fed with *Good things*, when the Rich and the Full go empty away.

**O** *Thou Infinite and Wonderful BEING! How dost Thou hide the Mysteries of Thy Kingdom from the Wise and Prudent, and revealest them to Babes; even to those sincere Souls that are intirely given up to serve Thee: This, this, is Thy doing, Thou King of Righteousness, and King of Peace. Go on, go on, I beseech Thee, that Thine Own Works may yet Praise Thee; and that it may be known that the GOD of Daniel is the only True and Living GOD, and that He alone is the Revealer of Hidden Mysteries, to those who are found Innocent before Him, and who are freely and willingly given up to part with all that is near and dear unto them, for His sake. O Thou Great and Mighty ONE! make bare thine Arm, that the Nations may know there is a GOD that judgeth in the Earth; and that will Reward every Man according to his Deeds.*

*I that am but as a poor Worm, Prostrate my self before Thee: Humbly begging that Thou wouldst Rule and Reign in and over Me, and all Mine, henceforth even for ever and ever. Amen.*

Dec. 87.

1. **H**E that Commands himself is more a Prince  
Than He who Nations keeps in Awe,  
And they that yield to what their Souls convince  
Shall never need another Law.

*The WORD is nigh thee, in thy Mouth, and in thy  
Heart, to obey it and do it. Rom. 10. 8.*

2. **H**E's still himself, when company is gone,  
Too well employ'd ever to be alone :  
He takes no thought to be observ'd or seen,  
Whil't all his Acts are eccho'd from within.  
*Love to be unknown, and nothing accounted of.*

3. **H**E dares not wish, nor his own fate propound:  
But if God send, reads love in ev'ry wound:  
And would not lose, for all the joys of sense,  
The inward comfort of Obedience.  
*Remember Abraham, the Father of all the Faithful.*

4. **H**Appy that Soul that is content alone,  
And needs no entertainment, but its own.  
*Never less alone, than when alone.*

5. **H**E that lives at Home, and learns to know  
GOD and himself, needs no further go.  
*The Kingdom of GOD is within you. Luke 17. 21.*

6. **A**T length this Secret I have learn'd,  
Who will be happy must be unconcern'd ;  
Must all their Comfort in their bosom wear,  
And seek their Treasure, and their Power there.  
*We have this Treasure in Earthen Vessels. 2 Cor. 4. 7.*

7. **I**F thou would'st true Wisdom win,  
Then thou must retire within.  
*That which may be known of God is manifest in them. R. 1. 19*



SOME USEFUL  
SAYINGS, &c.

CHAP. I.

1. **T**He Fear of the *LORD* is the *first* step to be accepted of Him, and true *Wisdom* obtaineth His Love.

2. Blessed is that *Soul* that heareth the *LORD* speaking in *Her*, and receiveth from His Mouth the Word of Comfort.

3. Blessed are those Ears that hearken only to the *DIVINE VOICE*, and listen not to the Whisperings and Allurements of the World.

4. If I choose the *LORD* for my Portion, then *Mercy* and *Goodness* shall follow me whilst I live, and *Glory* and *Everlasting Happiness* shall be my Portion when I die.

5. He that hath little Understanding, and feareth *GOD*, is better than he that is exceeding Wise, and transgresseth the Law of the most *HIGH*.

6. He that intends to attain to the more *inward & Spiritual things* of Religion, must with *JESUS* depart from the multitude and press of People.

7. I have at length learn'd, (*said Sir Henry Wotton, after all his Travels and Embassies*) That the greatest Wisdom is got by a quiet retirement.

8. Learn to overcome thy self in all things, for the Love of thy *CREATOR*, that thou mayest be able to attain to Divine Knowledge.

9. If thou spend the Day profitably, thou wilt have cause to rejoyce in the Evening.

10. Let it be our Care to live here as we ought, contented with the Condition which Providence allots us; whatever we may meet with in the Way we shall be happy in the End, which the Wise in Heart consider.

11. Simple Obedience is to be preferred before all Worldly Wisdom.

12. I would give all my Learning and Honour (*said* Hugo Grotius, *a Man of profound Policy and Universal Learning*) for the Plain Integrity and harmless Innocency of *Jean Urick*.

13. Let others Boast of their Riches, Dignities, Delights and Honours; but to an humble Soul there is no greater Honour, than to be Reproached, despised and Crucified with Christ.

14. To do always well, and to have low thoughts of thy self, is a sign of an Humble Soul.

15. The Greater thou art, the more humble thy self, that thou mayest obtain favour of the **HIGHEST**.

16. They that follow Sensuality, stain their own Consciences, and lose the favour of **GOD**.

17. Withdraw thy self violently from That, to which Nature is vitiously inclin'd.

18. They that avoid not small faults, by little and little, fall into greater.

19. True quietness of Heart is got by resisting our Passions, not by obeying them.

20. Remember always thy *End*, and how that lost time never returns.

21. If we engage into a large Acquaintance, and  
various

various Familiarities, we set open our Gates to the Invaders of most of our time. *Charroon.*

22. *Visits* made or received, are usually an intolerable consumption of Time, unless prudently order'd: And they are for the most part spent in vain and impertinent Discourses. *Judge Hale.*

23. *Many Visitings*, or *many Visitors* doe not only hinder true Tranquillity, but much deprive us of that time which might be better employ'd.

24. Time fruitlessly passed away, will in the end cause an aking Heart.

25. Defile not thy Mouth with Swearing; neither accustom thy self to the Naming of the *Holy ONE*.

26. Let the Name of *GOD* be sparing in your Mouth, but abundantly in your Heart.

27. The Jews of Old accounted the Name *JEHOVAH* so Sacred, that they durst not utter it; the High Priest alone, and that in the Temple only, but once in the Year at their Solemn Feast, while he blessed the People, might have leave to mention it, for others it was Death. *Buxt. Lex.*

28. It is a mark of folly and ill nature to hate reproof, and far from his mind that said; *If the Righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent Oyl.* Ps. 141. 5.

29. Sin and Sorrow are inseparable Companions; thou canst not let in the one, and shut out the other; he that swims in *Sin*, must sink in *Sorrow*.

30. Corrupt Examples may sway with weak Minds but the wise in Heart will regard and consider their own Duty.

31. *Noah* had perished in the Waters, if *Times*

had carried him. *Lot* had burnt in *Sodom*, if the Multitude had sway'd him; The sins of *Times* *GOD's* People may always be Pious Mourners for, but never practisers of, them: Be ye (what ever others are) *Righteous in your Generation before the LORD*.

32. Oppose no Man wilfully, neither follow any in evil Courses.

33. *Obstinacy* is an Advantage to our Enemies, a Trouble to our Friends, and the assured overthrow of our Selves.

## C H A P. II.

1. **S**O gracious is Providence, that every Man has a *Light* set up within himself for a *Guide*. *Seneca*.

2. An *Immutable Law*, with the knowledge of *Good* and *Evil*, is Engraven upon the *Heart* and Grafted into the *Soul* of Man. *Origen*.

3. Let none blame the *Light*, that they are not *Saved*, but their own *Rebellion*, who refuse to be *Saved* by it.——No Man is without a *Teacher*, to *Instruct*, or *Assist* him, in the *Way* to *Eternal Life*. *Chrysostom*.

4. The most excellent thing the *Soul* is awakened to, is her *Guide*; that is, a *Divine Spirit within*: But if Man be *Rebellious* to it, it will prove his *Tormentor*. *Pythagoras*.

5. *Socrates* frequently said, he had the *Guide* of his *Life within him*, and call'd it his *good Angel*, or *Spirit*, that suggested to his *Mind* what was *Good* and *Virtuous*, and inclined and disposed him to a *Pious Life*; and, that it furnished him with *Divine Knowledge*.

6. Th

6. The Virtue and Happiness of a Man depends upon the close correspondence of his Mind with the *Divine Will*. *Cleanth.*

7. *Seneca* saith, I have a clear and certain *Light* by which I may judge the *Truth* from *Falshood*; that which appertains to the felicity of the *Soul*, the *Internal* will direct to. — *GOD* is in us, the Holy Spirit sits or resides in Man, and is the observer of our *Good* or *Evil* Actions; as He is dealt with by us, He deals with us.

8. *GOD* hath *Built* to Himself a *Temple* in the Consciences of Men, as the Place wherein He would be Worshipped; and that *There* Men ought to look for His Appearance. *Justinus.*

9. A Life Subject to the holy Guidings of the Universal *Light* in the Conscience, is a kind of a natural Christianity, or to be naturally a Christian. *Tertullian.*

10. Worship *GOD*; reverence thy Parents; know thy Self; in Child-hood be *Modest*; in Youth *Temperate*; in Man-hood *Just*; and in Old Age *Prudent*, that thou mayest die untroubled. *Chilon.*

11. *Virtue* is the *Beauty*, and *Vice* the *Deformity* of the *Sou'*. *Socrates.*

12. Virtue is an Armour that none can pierce or take from good Men. *Pleasure* is one of the greatest *Mischiefs* in the World. *Antisthenes.*

13. Where Mens Souls are deeply and frequently employed in *Spiritual Retirement*, and waiting for *Divine Strength*, and are oft exercis'd in *Meditation*; Holy *Revelations*, or *Illuminations* will occur, which enlighten the *Soul* and enable it the better to live and act *Virtuously*. *Diogenes.*

14. *GOD*

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14. GOD grant that I may always be so happy, as to observe the venerable sanctity in my *Words* and *Deeds*, which is commanded by those *Noble Laws*, written in Mens Hearts. *Sophocles.*

15. Art thou desirous of a Kingdom, says the *Philosopher*, I will presently shew thee one ; *Rule wisely over thy self.*

16. *Erasmus* saith, What Men set forth by Mens Device, may be perceiv'd by Mans Wit ; but the *Thing* that is set forth by the Inspiration of the *Holy Ghost*, requireth an Interpreter inspir'd with the like Spirit, for without the Inspiration of it, the Secrets of *GOD* cannot be known.

17. Our Eternal help is from *GOD*, who illuminates our Minds ; without *Whom* we are unable to understand any thing in *Divine Matters* ; and *HE* inspires Men with that Understanding, which neither Age, nor Industry, nor Doctrine of Man, can possibly give. *Drusus.*

18. *Chilon*, one of the Wise Men of *Greece*, left these three Pathetical Sayings behind him. 1. Whosoever thou art, learn to know thy self. 2. Be not earnest in thy desire after any visible thing. 3. Misery will be the End of meddling with many Matters.

### CH A P. III.

1. **C**ordially espouse all *Virtue*, constantly hate and decline all *Vice*.

2. To be *humble* to Superiors, is Duty ; to Equals, *Civility* ; to Inferiors, *Courtesie* ; to all, *Safety*.

3. It is to be Observ'd, that the Poor Man *Sings* at his Plow, while the Rich Man *frets* in his Palace :

This



This shews, that 'tis the Mind, not the Fortune, that makes us happy.

4. The Glory of the Aged is their *Experience* and their *Wisdom*; the Glory of Youth is their *Modesty* and *Submission*.

5. He that is a Companion of *Riotous Men*, shameth his Father, and dishonoureth his Mother.

6. 'Tis not for Young Men to drink Wine, nor for Lovers of *Virtue* to be *Drinkers* of *Strong Drink*.

7. Be not a Companion with *Wine-bibbers*, nor with *Riotous Eaters* of *Flesh*, *Prov.* 23. 20.

8. Deal by thy Estate which *GOD* in *HIS* Providence shall please to give Thee, as *Cicero* once *Ingeniously* and *Prudently* advis'd; Let it not be lockt up so close, but that *Wisdom* and *Liberality* may have the Key, and at any time come freely to it: Neither let it lie so loose and open, that *Prodigality* should *abuse* and *waste* it.

9. He that will be *Lavish* in his *Superfluities*, will afterwards find himself unavoidably straitned in his necessities.

10. Conscience once embased, the Heart once polluted by *Vicious Courses*, is not easily recover'd to the true *Fear* of the *LORD*.

11. Honour thy Father, and forget not the Sorrows of thy Mother; and take heed of Grieving, Contradicting, or Contending with them: But with all *Tenderness*, *Modesty*, and *Submission* behave thy self towards them.

12. Youth should be a Pattern for *Virtue*, not a Priviledge for *Vice*: Therefore let thy Virtues be *Man Sings Grave*, whilst thy Years are *Green*.

13. *Plato*, seeing a Young Man play at Dice, reprovd



prov'd him sharply ; the other answered, What for so small a matter ? Custom ( said *Plato* ) is no small thing ; let idle hours be spent more usefully.

14. Let Youth take delight in good things, for Pleasures are the Baits of evil : Observe the momentary sweetness of a delicious Life is follow'd with Eternal Sorrow ; the short pain of the contrary, with Eternal Pleasures.

15. Be meek and courteous to all, yet choose only the *Virtuous* and *Harmless* for your Companion. The *Dove* flocks not with *Ravens*.

16. Let thy Speech be sober and seldom : To know how to be silent, is a great advantage to speak well ; and he that knows not how to do the one, knows not the other.

17. Who beareth much, and speaketh little, may best discern *Falshood* from *Truth*.

18. We ought always to keep a *Bridle* at our Mouths, even in *Religious* and *Holy Occasions* ; because it is hard to fall into *Arguing*, without offence to *GOD* and our Neighbour.

19. Let thy speech be short, comprehending much in few Words. For long *Discourses*, *Amplifications*, and *Repetitions*, are a sign of *Ostentation* in the *Speaker*, tedious and irksom, and of no real good to the *Hearer*. Even in a good Cause, or on a good Subject, a Man may say too much.

20. Rare are the Men who set a higher price upon hearing than speaking. It is the property of a good Man, to do much and say little.

21. The beginning of *Strife*, is, as when one letteth out Water : Therefore leave off *Contention* before it be medled with. *Prov.* 17. 14.

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22. A froward Man soweth *Strife* : and a *Whisperer* separateth very Friends. *Pr.* 16. 28.

23. Silence is a Guard of the *Conscience*, a *Bridle* from *Insolence*, and preserves from many Evils.

24. They that turn anothers words to a worse end than was intended, shew an *Evil Mind* ; and are far from doing *therein* as they would be done *unto*.

25 There is more desirableness in *Meekness*, and *Innocency*, than in all the Mountains of *Prey* or *Self-exaltation*.

26. A *Virtuous* Man is more Patient in *Adversity*, than a *Vicious* in *Prosperity*.

27. I will learn *Contentment* by considering others *Wants* and my own *Enjoyments*, and not learn *Discontent* from others *Enjoyments* and my own *Wants*. Judge Hale.

28. A Rich *Worldling* is rather to be pitied for what he wants, than envied for what he has.

29. Unsatiabie desires in *Temporals*, make a Man poor in *Spirituals*.

30. How little soever the thing be, if it be *inordinately* loved, it defileth the *Soul*, and hindreth the enjoyment of the *CHIEFEST GOOD*.

#### C H A P. IV.

1. **T**He Glory of a good Man, is the Testimony of a good Conscience ; have *That*, and thou wilt have inward Peace in the midst of many Troubles.

2. There is nothing in the World conduceth more to the *Composure* and *Tranquillity* of the *Mind*, than the *serenity* and *clearness* of the *Conscience* ; Keep but

but *That* safe and untainted, the *Mind* will enjoy *Calm* and *Tranquillity* in the midst of all the *Storms* of the *World*. And although the *Waves* beat and the *Sea* works, and the *Winds* blow ; the *Mind* that hath a *quiet* and *clear* *Conscience* within, will be as *stable* and as *safe* from *Perturbation* as a *Rock* in the midst of a tempestuous *Sea*, and will be *Goshen* to, and *within, it self*, when the rest of the *World* without, is like an *Ægypt* for *Plagues* and *Darkness*. Judge *Hale*.

3. Whatever thou dost hazard or lose, keep the *Integrity* of thy *Conscience*, both before *Troubles* come, and under them ; it is a *Jewel* will make thee *Rich* in the midst of *Poverty*, a *Sun* that will give thee *Light* in the midst of *Darkness*, a *Fortress* that will keep thee safe in the greatest *Danger* and that is never to be taken from thee, unless thou thy self betray it, and deliver it up. *Idem*.

4. Many words do not satisfy the *Soul*, but a *good Life* comforteth the *Mind*, and a *pure Conscience* giveth great assurance in the sight of *GOD*.

5. He that keeps the *Law* of *GOD* and abstains from the *impurity* of the *World*, that is, the *good Man*, the *just Liver* ; he is the *Apostles true Jew* and *Circumcision*. *W. P.*

6. The *Curse* of the *LORD* is in the *House* of the *Wicked*, but *HE* blesteth the *Habitation* of the *Just*. *Prov. 3. 33.*

7. Whoso feareth the *LORD*, it shall go well with them at the last ; and they shall find favour in the day of their *Death*. *Ec. 1. 13.*

8. This is certain, No *Soul* goes to *GOD* in *Death*, but *That* which drew nigh to *HIM* in *Life*.

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9. Though a *good Life* may have but few days,  
yet a *good Name* endures for ever.

10. Let Reason go before every *Enterprise*: And  
Counsel before every *Action*.

11. What are the delights of the World to the  
*Peace* of my *Conscience*? Rather let me be *Poor*  
with a *good Heart*, than Rich with an *Evil Mind*.

12. How can *Pleasures* content me, whilst the  
*Sting* of them *Poisons* me?

13. Never think those *true-hearted* Friends to  
thee, that are *false* to their own *Consciences*.

14. They who suffer their own *Wills* and *Lusts*  
to rule, not only oppress others thereby, but stifle  
and crucifie the *Just* and *Faithful Witness* in them-  
selves.

15. There are no such *Enemies* without, as  
unruly *Lusts* and *Passions* within, therefore labour  
to overcome them all.

16. The great folly of Mankind, is, the unruli-  
ness and want of Government of the *Sensual*  
*Appetite* or *Lusts*: Hence grows Intemperance  
and excess in Eating and Drinking, which break  
out into very Foolish, Vain, and Imprudent *Acti-*  
*ons*; exhaust the Estate, waste and consume the  
Health, embase and impoverish the Mind,  
destroy the Reputation, and fill the World with  
much of that Folly and Disorder, that is every  
where observable. Judge Hale.

17. *Humility* and *Abstinence* keep the Body  
and Mind, in much *Evenness* and *Tranquillity*;  
but *Pride* and *Fulness* are Pernicious to both.

18. Afflictions are sent for the good, even of  
good Men; and it is their fault if they have not  
that effect. Judge Hale.

19. Let

19. Let thy Afflictions make thee *bumble*, and thy deliverance therefrom the more increase thy *humility*.

20. *Afflictions* drive good Men to more inward Piety and Tranquillity of Mind ; and ought to be receiv'd with content and submission.

21. None can enjoy true Peace and Quietness of Mind, but those who can pass by Injuries, forgive Enemies, and reward *Evil* with that which is *Good*.

22. If you suffer by unreasonable Men, fret not at it, nor let your thoughts be too much exercis'd about it ; but rather consider, how you may be the more Refin'd and made better by it ; for as Gold is tried in the Fire, so must you in the Furnace of Afflictions, if you are Disciples of *HIM* who endur'd the contradiction of Sinners against Himself, in much *Patience*, *Contentedness*, and *Resignation*.

23. Follow *Peace* and *Holiness* with all Men, not only with your Friends, but with your very Enemies ; that you may be the Children of the *HIGHEST*, and of a good example to all Mankind.

#### C H A P. V.

1. **T**He clean Soul of a Christian is the House of *GOD*, and also the House of Prayer, whose Body is *HIS Temple*.

2. There are some that Pray often, yet are not heard to speak much. There are many that make long Prayers, yet pray not at all——acceptably.

3. Prayer is more a Spiritual and Secret thing  
in

in the Sanctified, than is understood by most.

4. A just Man (says *Cbrysoftom*) leaves not off to Pray; unless he leaves to be just: He always Prays, who always does well; the good desire is Prayer, and if the desire be continued, so is the Prayer also.

5. Christ teacheth the Duty of Prayer, *Where* and *What*; Not in the corner of the Streets, nor in the Synagogue, (*or in Publick*) to be seen of Men, but in the Closet, in Secret, betwixt GOD and the Soul. *W. P.*

6. The first step to true Religion, is, to depart from Iniquity; all other steps in Religious performances, till that be, avail little; for if iniquity be regarded in the Heart, GOD regardeth not that Mans Prayers.

7. Religion (however pull'd several ways) is of it self a quiet and strifeless thing; Holy indeed, but Harmless, and Divine; yet still shining forth in much Plainness and Simplicity. Be you of that Religion which gives Glory to GOD on High, on Earth Peace, and Good will towards Men.

8. Virtue and Goodness ought to be own'd in all Partics and Opinions; and if these were practis'd, it would soon reconcile all Men to each other.

9. True Religion is not to fill Heads with *No-tions* and *Opinions*, but to Sow in the Mind the Seed of *Virtue*, to direct how to Govern *Passions*, and to destroy *Self-will*.

10. Of all the divers Religions that are, or may be, in the World, they seem to be most Noble, and to have greatest appearance of *Truth*, which without



much external and bodily service, draw the Soul into itself, and raise it by pure Contemplation to admire and adore the Greatness and Infinite *MAJESTY* of the cause of all things, and the *BEING* of *Beings*, without any great Declaration or Prescription of *HIS* Service. *Charron.*

11. Divinity, yea, the Mystical part thereof, teacheth us, that well to prepare the Soul for *GOD*, and the receiving *HIS* Holy Spirit, it must be Empti'd, Cleans'd and Purifi'd, and left naked of all Opinion, Belief, Affection; it must be like a White Paper, dead to it self, and to the World, that *GOD* may Work and Live in it, drive away the Old Master, to establish the *NEW*. *Idem.*

12. Happy is he that shall be exercis'd in these things; and he that layeth them up in his Heart, shall become Wise.

## C H A P. VI.

*He that can Read, let him understand what follows, but the Uncircumcis'd in Heart and Ears cannot.*

1. **T**HAT the Soul may be the Habitation of the Celestial *KING*, it is necessary that it should be pure, and without any blemish; wherefore the *LORD* purifies it as Gold in the Furnace of Tribulations and Temptations.

2. Thou art to know, that the humble Soul is an Habitation for *GOD*, therefore to the end the Sovereign *KING* may rest in the Throne of Thy Soul, thou ought'st to take care it be Clean, Quiet, and Peaceable.

3: Think not that *GOD* esteemeth him most, that doth, or talketh, most; but he is most beloved,



lov'd, who is most *Humble*, most *Faithful*, and *Resign'd*, and most conform to the *DIVINE Will* and *Pleasure*.

4. Where the *DIVINE SPIRIT* dwells, there is always *Simplicity* and *Innocency* ; which are the proper *fruits* and *effects* of It.

5. The Spirit of *DIVINE WISDOM*, fills Men with *Sweetness*, governs them with *Courage*, and enlightens those with *excellence*, who are subject to Its direction.

6. It is a constant Maxim, that *DIVINE Wisdom* begets *Humility* : But that which is acquir'd by the Learned (or others,) begets *Pride*.

7. The *LORD* takes delight only in those Souls, where *Peace* and *Quietness* Reigns, and *Self-love* and *Self-will* are banished.

8. *Self-love* and *Self-will* are two of the greatest Enemies to Mankind ; and are hard to be *discover'd*, or *overcome* ; therefore take heed of thy self, for thou of thy self art the greatest Enemy to thy self.

9. Encourage thy self to be *Humble*, embracing *Tribulations* as *Instruments* of thy good ; and desire that *GOD* may be thy only *Refuge*, *Comfort*, and *Consolation*.

10. Happy is that Soul who when *Afflicted* and *Disconsolate* keeps steady *within*, and goes not forth for *outward Comfort*, but relies only upon the *DIVINE Goodness*.

11. The Soul that would be United to *Christ* must be conformable to *Him*, and follow *Him* through *Good* and *Evil* report.

12. *Resign* and deny thy self wholly ; for tho'

true self-denial seem *harsh* at the beginning, 'tis *easie* in the middle, and becomes most exceeding *Sweet* and *Pleasant* in the End.

13. The disesteem of the delights of the World, and accounting of 'em troublesome, is a sign of a Mortified Man.

14. Inward *Mortification* and perfect *Resignation* are necessary for obtaining *inward peace*.

15. Happy is he, who by *DIVINE* Assistance suffers both Internal and External *Crosses*, with *Content* and *Resignation*.

16. Never disquiet thy self for any Accident ; because, unquietness is the Door by which the Enemy gets entrance into the *Soul* to Rob it of its Peace.

17. True Tranquillity and Internal Peace are the fruits of the *DIVINE SPIRIT*, which no Man gets into his Possession, if, in the Secret of his *Soul*, he is not a *resigned* Man.

18. The Spiritual Man, that lives inwardly with his *MAKER*, is contented in the midst of all *Adversities*.

19. The Way of inward Peace, is, in all things to be conformable to the pleasure of the *DIVINE WILL*. This Conformity is the *Sweet Yoak* that introduces us into the Region of *Internal Peace* and *Serenity*. Hence we may know, that the *Rebellion* of our *WILL* is the chief occasion of all our disquiet.

20. O how much is there to be purified in a Soul that must arrive at the Holy Mountain of Perfection ! O how *Innocent*, *Sincere*, and *Humble*, ought that *Soul* to be, which would not hinder

der the entrance of the *DIVINE BEING* into it, nor *HIS* Communication with it ?

21. This preparing the Soul for *DIVINE* entrance, must of necessity be made by the *DIVINE WISDOM*.

22. He that will follow *CHRIST*, and come unto Perfection, let him part with his own *Will* wholly ; let him intirely submit to the Yoak of *Obedience* and *Subjection*, by means of *Self denial*, which is the truest *Cross*.

23. Perfection doth not consist in Teaching it, but in living it : Because, he is neither the greatest Saint, nor the wisest Man, that knows the Truth most, but he that practises it.

24. The *LORD* hath His repose in *Peaceable* and *quiet Souls*, and in those in whom the fire of *Tribulation* and *Temptation* hath burnt up the *Dregs of Passions*, and the bitter water of *Afflictions* hath washed off the *Filthy Spots of Inordinate Lusts* and *Affections* : *HE* reposes only where *Quietness* Reigns, and *Self-love* and *Self-will* are Banished.

25. Tho' the Soul be wanting in *Sensible Devotion*, yet, it covets *Solitude* and avoids *Conversation*, that it may be in readiness to receive the influences of the *DIVINE* Bounty.

26. How is it possible for any to have *Communication* with the *Sweet, Inward, and Powerful Voice* of *GOD*, who are not sequester'd from the *Noise* and *Tumults* of the World ?

27. And tho' exterior *Solitude* doth much assist for the obtaining *inward Peace*, yet, 'tis the *inward Solitude* that chiefly brings a Man into

the enjoyment of the *CHIEFEST GOOD*.

28. He is busied enough, who is always waiting to do the will of *GOD* ; to whom one pure Act of *Internal Resignation*, is more acceptable than a thousand Exercises in ones own *Will*. *Obedience is better than Sacrifice, and to hearken, than the fat of Rams.* 1 Sam. 15. 22.

29. He that is upon excuses and replies to his Superiors, has not a *Simple and Humble Heart* ; because, replies grow from a secret *Pride* that reigns in the *Soul*, and from thence the Total ruin of it.

## C H A P. VII.

1. **T**HE *Soul* when it is in the deepest Contemplation, and in the feeling of the *Ravishing delights* of its *BELOVED*, is seldom seen in much *Shew or Ceremony*.

2. And when the *Soul* is in those enjoyments, which *Eye bath not seen, Ear heard, nor enter'd into the Heart of Man to conceive* ; then the *Enemy* seeks, by various *Temptations and Alurements*, to draw the *Mind* from a *Steady, Quiet, and invire Resignation* : But the true *Spouse*, who is kept *Chast* to her *BELOVED*, cannot be drawn from *HIM* by any *Temptations, Divinations, Incantments, or Allurements whatsoever* ; well knowing, that *one Hour in HIS presence, is better than a thousand elsewhere.*

3. When the *Soul* begins to forsake *Sin*, the *Fashions, Customs, Ways, and Worships* of the *World* ; then by *Arguments of Wisdom, Threats or Flatteries*, it will be tempted from the *World* within.

within, to hearken to Words without ; but minding and obeying the good Spirit that convinceth of Evil, it will lead and guide thee into all Truth, as saith the Scripture, *John* 16. 8, 13.

4. The *Harlot*, by good Words and fair Speeches, seeks to bewitch and beguile the Hearts of the Simple ; Happy the Eye that sees Her, and the foot that turns from Her.

5. There are many that say and think, they know *GOD*, yet seek and serve themselves ; such work their own Works, but he that's in the Work of *GOD*, seeks not himself, is not weary of well-doing, nor faints through many Oppositions, Contradictions, Revilings, Slanders, and False Accusations, though he be cover'd therewith ; and whatever he hath accounted gain to himself, in these *Things*, though highly esteemed amongst Men, *These* he must willingly and patiently undergo, that he may purchase *That* which is not of this World, nor esteemed by it ; he must sell all, to buy the *Truth*.

6. He that hath put his hand to the *Plow* and *Work* of *GOD*, ought not to look back, what ever *Reproach*, *Trial*, or *Difficulty* he meets withal ; neither should he that is engaged in a *spiritual War-fare*, intangle himself with the Affairs of this life.

7. To me the strife of Men is wearisome ; their Threats, their Flatteries, their Applause, their Revilings, are all of them wisely and silently to be passed over, by him that meaneth *Peace* on Earth, or good Will towards Men ; he is yet to seek to be a Christian indeed, who knows not how to digest and put up such trials as these. B 4 8. Un-

8. Unless a Man be Circumcis'd in *Heart*, and *Ears*, he cannot be truly Happy.

9. Antichrist's Kingdom was upheld and promoted in days past by the Scribes and Pharisees, in talking of the *FATHERS Will*: But Christ's Kingdom was upheld and carried on in doing the *FATHERS Will*: and as it was then, so it hath been in this our Age.

10. Many have been call'd, but few have follow'd the *LORD* fully, who requires a *Purifying*, yea, a thorough *Cleansing* of all, that this Day make mention of *HIS* Name.

11. Of the many thousands that came out of the Land of *Egypt*, yet few, yea, very few followed the *LORD* fully; and as it was then, so it hath been in this our Age: *He that can receive it, let him.*

12. It is written of the *OX*, that, in days past, he knew his *Owner*, and the *Ass* his Masters *Crib*; but the People who professed the Name of the Most *HIGH*, they had forgot *Him* days without Number, and as it was then, so it is now.

13. The *Way* is narrow that leadeth unto Life, and tho' many be the talkers of it, yet, few there are that have found it, or are walking in it.

14. Many have a form of *Godliness*, but most deny the *Power* thereof, and from such the *Righteous* and *Sincere* are to turn away.

15. Have you not Read, or have you not Heard, what the *LORD* the Great *GOD* did unto *Shiloh*, even to *Shiloh*, the Place where once He placed His Name and His Glory, for the iniquity and transgression of that People; and as it was then,  
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16. And the *LORD* said, I will cast off this City *Jerusalem*, which I have chosen, and the House of which I said, my Name shall be there. *2 Kings 23. 27.*

[*Ponder deeply these Sayings, You that are chiefly concern'd, several of which, with others, having been spoken in your Assemblies.*]

### C H A P. VIII.

1. **S**piritual Worship is called for, and Spiritual Worshipers are to be sought out; happy is the Man, and happy is the Woman that is fitted and prepared for it.

2. He that converseth inwardly with his *MAKER*, and is in the Spiritual Worship, neither regardeth Places, nor attendeth Times for performing Religious Exercises. As the Wind bloweth, where the *GOVERNOR* of the World listeth, so is every one that is born of the Spirit. *John 3. 8.*

3. To speak inwardly with *GOD*, is the State and Happiness of an Heavenly and *Spiritual* Man.

4. The *PEARL* which many have lost, is not to be found abroad; he that would find it, must dig deep for it.

5. It is good for *all* to have *salt* in themselves, that so the good *Shepherd's* Voice may be known from the Voice of a Stranger.

6. No Man or Woman can know the true *SHEPHERD's* Voice, until they come to witness a silencing of all *Flesh* in themselves.

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7. He

7. He that *knows*, and *talks* of his *MASTERS Will*, and does it not, must expect to be beaten with many *Stripes*.

8. In the *Inward work*, let all be *Diligent* and *Zealous*, lest whilst they see the Evils of others, they may be Blind to any that are within themselves; and then are they miserable: Therefore mind the fear of the *LORD* only, and that will keep your own Hearts clean, and will preserve you from being hurt, or defiled, by others.

9. Happy is the Man, and happy is the Woman, that feareth *always*; that standeth in *Awe* and sinneth not.

10. Truth leadeth its Followers into *Humility*, and *Lowliness* of Mind, and leads out of all *Pride*, *Conceitedness*, and *Self-Exaltation*.

11. Truth Glories not in *Multitudes*; nor the Followers of the *LAMB* in an Arm of Flesh.

12. The Blessing is not to the high, nor to the exalted, but to the poor in Spirit. A meek and quiet Spirit is of great price, happy are the enjoyers and possessors of it.

13. *Death* and *Destruction* talk of the same of *Wisdom*, but *Wisdom* is only justifi'd of her own Children; happy are they, that have an Ear to hear.

14. A Blasting, Withering, Dryness and Deadness is come and coming upon all Profession and Professors, in whom Life and Power is not witnessed.

15. Unless the Dead be raised, all Preaching and all Hearing is in vain.

16. If Death speak and the Dead hear, what  
can

can be expected from such a People, but unfruitful works of darknes, as daily break forth amongst them, and will yet more and more.

17. If Death be in the Pot, and speaks thro' the Earthen Vessel, there *Life* and the true *Shepherds* Voice are not known.

18. Happy is he, who, when the *Inchanter* speaks, hearkens not to the Voice that soundeth outwardly, but to the Truth *that* teacheth inwardly.

19. 'Tis not the *Doves*, but the Birds of *Prey*, that feed upon the *Carkass*: happy are they, that have an Ear to hear, so as to feed only upon the *true Bread*.

20. The *LORD* is calling His Sheep from off all the Windy and Barren Mountains, into the low and still Valleys, there to wait for Food and Refreshment.

21. The Rich fare deliciously every day, but the Poor are glad of the very *Crumbs* that fall from their *Lords* Table; He that hath an Ear to hear, let him hear.

22. A *Virtuous*, *Good* and *Holy Life*, is more to be desired, and is more accepted of, then all the hearing, or all the talking of *Truth* in words, is, or can be.

23. It is better to feel Compunction and brokenness of Heart, than to understand the Definition thereof: School-distinctions may puzzle and perplex, but can never satisfy nor profit, the hungry and Immortal Soul.

24. He that hath the Law of the most *HIGH* written in his Heart, and is guided thereby, cannot

not feed upon *Wind* ; nor be satisfi'd with a Multitude of Words ; For it is only the *Word* of *LIFE*, that can satisfie the *Hungry* and *Immortal Soul*.

25. The Glory of all *Flesh* is stain'd, but the Glory within is yet to be more fully Reveal'd to all that love the *LORD* in sincerity.

26. He that follows the Truth for the *Loaves*, or for any *Sinister* or *By-end*, can never be an *Inhe-ritor* or *Possessor* of the true *Bread*.

27. He that seeks the good of others, ought not to be weary of well doing ; there being a *Season* in which he shall assuredly *Reap*, if he faints not.

28. He that cannot freely forgive his *Enemies*, and reward *Good* for *Evil*, cannot be a Disciple of *JESUS* ; that *JUST* and *HOLY ONE*.

29. He that is not faithful to the *Measure* or *Gift* of *GOD* in himself, whatever others say or do unto him, is not, nor cannot be *CHRIST's* Disciple, this Day.

30. He that *Builds* upon the *Faith* of others, *Builds* upon a *Sandy Foundation* ; and he that gives up his *Understanding* and *Judgment* unto others, whatever they be, is one of those *Builders*.

31. But he that *Builds* upon the *Grace* and *Gift* of *GOD* in his own particular, *Builds* upon a *sure and safe foundation* ; yea, he *Builds* upon that *Foundation*, which the Gates of *Hell* cannot prevail against, and which Men nor *Devils* cannot overthrow ; Happy are they, that have Ears to hear, so as to be *Builders* on that *Foundation*.

*These are Faithful and True SAYINGS :*  
*He that can receive them, let him.*

## C H A P. IX.

**M**Y Soul faith, in the bitterness thereof, *O what wilt Thou do for Thy Great Name !* Shall it be *Dis honour'd*, and shall none lay it to *Heart* ? Shall the leadings of Thy *SPIRIT* be departed from ? And shall none take It to be their *GUIDE* ?

Where are the People that are so *Chast*, so *Re-sign'd*, and so entirely given up to serve the *LORD*, that they are willing to part with all for *HIS* sake ? Where are they that are Valiant for the *Truth*, and are stedfastly set to follow the *LORD*, fully ? Where is the Mind that is so *Humbled*, as to follow the *LORD* through all *Reproaches* ? And where are they, that live by *Faith* and not by *Sight* ? Where are the *Hungerers* after the true *BREAD* ? And where is the Mind that's *slain* to all visible things ? Where are the *Sufferers* with the *SEED* ? And where are its *True* and *Faithful Companions* ? Who suffers with It in Its forsaken state ? And who joins to It in all Exercises ?

The Eye that's abroad cannot see *HIM* ; the Mind that's at ease cannot behold *HIM* ; they that are full see no want of *HIM* ; they that slumber hear *HIM* not ; but they who wait in silence have joy in *HIS* presence. Even so, *O LORD*, let *THY* *Childrens* whole delight be in *THEE*, henceforth and for ever. Amen.

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*To Day if you will hear HIS Voice, harden not your Hearts : — For in such an Hour (and in such a Way) as you think not of, the SON of Man cometh.*

THOU



**T**HOU shalt well consider in thine Heart, and remember all the Way that I have hitherto led Thee, to try Thee, and to prove Thee, [Thou that art the Author of these Collections,] that thou may'st, in the following part of thy Life, know and acknowledge the GOD of all thy Mercies. O<sup>c</sup>. 8. 1687.

**O**LORD! Cleanse Thou me, and I shall be clean; Purge and Purifie Thou me, that I may be as white as Snow, without spot or wrinkle, or any such thing: This, This, is that, my Soul hath longed for; and now beg of Thee that it may be fully accomplished to Thy Honour and Glory, henceforth even for ever and ever. Oh! hear, defer not, I beseech Thee, to forgive whatever has been amiss in me; even for Thy Great Names sake; for Thy Suffering Seeds sake; and Thy Endless, Infinite, and Incomprehensible Mercies Sake, which hath ever been extended towards all who have put their whole trust and confidence in Thee, as I do at this Day. Glory, Glory, for ever be to Thee, O Thou most HIGH! who wert, who art, and who art to come! GOD Blessed for ever, and for evermore! Amen, and Amen. Octob. 19. 1687.

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**T**HE following Paper was sent in Writing to several Persons, and is here inserted for the sake of all others concerned therein.

Dear



Dear People,

Oſiob. 19. 1687.

**Y**OU, who are from your Habitations, I am at this Moment, in ſuffering for you; and am made, in that Love that is not of this World, to intreat and beſeech you, who have in any meaſure taſted of the Good *Word* of *GOD*, to return every Individual of you to your own Homes, Tents, and Tabernacles; and there to wait in the ſileneſs and ſilence of all fleſh, for the Reſurrection of that *Life*, and *Power*, which at preſent ſeems to lie *Dead*, and as it were even *Buried* in moſt. Oh! reject not, withſtand not, but be freely given up to the Counſel and Advice herein given you, then will you reap the Benefit, and I the Reward of this my Love and Faithfulneſs towards you all.

*Chooſe you whom ye will ſerve : But as for me and mine, we are bound and engaged to ſerve the LORD, the great GOD only.*

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It is my greateſt Care, and chiefeſt Concern, to endeavour the finiſhing every *Work* I have to do; that when my days are ended, and the *Work* finiſhed for which I came into the *World*, I may have nothing elle to do, but to depart this *Life* in a Peaceable, Quiet, and Happy State.

THE END.







